

THE  
BURTHEN OF  
a loaden conscience:

OR  
THE MISERIE OF  
SINNE.

Set forth by the confes-  
sion of a miserable  
sinner.

the first Impression.



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And are to be sold by MATTHEW LAY in Pauls  
Church-yard at the signe of the Foxe.

*The Author of this booke,*  
to the Christian Reader.

**P**ardon, I beseech you for the loue of your deere  
Saniour, and mine, whatsoeuer in this booke  
is offensive vnto you, and pittie as I know you do, if  
you belong indeed vnto the Father and fountaine  
of mercies, pitie the miserie of your poore brethren,  
and sisters, who are all naturally sold vnder sinne,  
and cry out with that glorious Apostle Paul, Oh  
Rom. 7. 24. wretched man that I am! who shall deliuer  
me from the bodie of this death?

And now, yee blessed of the Lord, I haue good  
newes to tel you, I that wrot the Burthen of a loa-  
den conscience, am about to write, the Vnbur-  
thening of a laden conscience, or the Blessed-  
nes of grace; for it hath pleased the Lord God to  
deliuer me out of the deepe bondage of sinne, And  
therefore my desire is to glorifie his grace in publi-  
shing my deliuerance, which if it please him to  
giue life, and power, as I trust he will, you shall ve-  
ry shortly see. In the meane time pray for me, I be-  
seech you, who will most heartily pray for you. And  
thus I rest. Nouember. 27. 1613.

Now not ashamed to tell you my name; Your  
most unworthy brother, RICHARD  
KILBY Minister of the parish called  
All-hallowes in Derby.





## To all Christened people.

**I** Knowing the great honour which Almighty God hath graciously giuen vnto you, for you are his children, and his holy Ghost is in you; do therefore acknowledge my bounden duty next after God, vnto you, and accordingly with humble reuerence dedicate this my Confession, first to God, and then to you his deerely beloved children.

I wrote it in deadly disease of body, and in dolefull trouble of minde: my purpose was to glorifie God, and to shew vnto all people the horrible bondage of sinne; that they might plainly see it, truly feare it, and timely preuent it. Herein if anie shall thinke

*To all Christened people.*

me ouer-harsh, and too too plaine, I  
beseech them to weigh in their con-  
|| science, what it is to be at the doore of  
|| death, and the gate of hell; terrified  
with the sight of Gods wrathfull iudg-  
ment, and in continuall danger of sud-  
den death. This is no time to couer, or  
to colour my sinnes, but to lay them  
open, that it may please God merciful-  
ly to couer them. To this ende, I doe  
humbly craue your Christian furthe-  
rance, in earnest prayer to God for my  
confession, and for me. For my confes-  
sion, that it may prosper against sinne:  
for my selfe, that I may be deliuered  
out of hel, and receiued into your hea-  
uenly companie: I aske no more, but  
|| to be the very lowest of all people that  
shall be saued. VVhich if it shal please  
the blessed God, through your praiers  
in Iesus Christ to vouchsafe vnto mee  
most vnworthie, then shall I bee in  
good hope to liue, and set forth a *Hal-*  
*lelu-ia*, that you may praise God for  
his

*To all Christened people.*

his mercie, his maruelous mercie towards you and mee. Then shall you knowe the poore sinners name, that now beggeth the benefit of your prayers.

Hallowed be the name of God, and his blessing be vpon christened people, men, women, and children, for euermore, Amen.

Thus I humbly take my leaue. *Iune*  
13. 1608.



A 3

To



## To the Printer.

**I**F any thing which I haue written, doe  
seeme vnto godly learned men, not like-  
ly to worke well for the destruction of  
sinne, I desire that they will take the paines  
to amend it: so as they will answer their do-  
ings therein vnto the Lord Iesus Christ,  
when all purposes and causes shalbe brought  
to light. I protest before God, that nothing  
be mitigated concerning mee: by turning  
I am, into I was, &c. It is very needefull  
for a man to know what he is. I know none  
but my selfe: I iudge none but my selfe: I  
intreate others to gine me leaue to iudge  
my selfe, because I feare the iudgement of  
God, and would perswade people to feare  
God, that they may escape his iudgment, &  
obtaine his mercie. Amen, Amen. O good  
Lord Iesu! for thy holy names sake, say thou  
Amen.



*The burthen of a laden  
conscience.*



**A**L Christened people, men,  
women, and children; I sin-  
full sinner, hauing by long,  
and woful experience found  
the miseries of sinne, am de-  
sirous to confesse the same, that others may  
see and speedily turne away from it. There-  
fore I humbly beseech you, that for Christs  
sake you will charitably read, or heare this  
my Confession.

**W**HEN I was a child, and first began  
to vnderstand and speake, then  
was the foundation laid of all my miserie.  
Because I was not by and by entred into  
the faith and feare of God; but the Deuill  
had leisure to take full possession of my  
heart. Who so deeply seasoned mee with  
sinne, that I haue continued sinnesfull euer  
since: yea, I am so hardened in wickednes,  
that although I feele death comming vpon  
me, and may looke euery houre when I



shall suddenly die, and be cast into hell fire, yet I haue no power to turne vnto God. Wherefore I beseech all people to take warning by me: let it be your first, and chiefest care to liue in the faith and feare of God. Belceue verily, for it is most true; you are alwaies in the sight of God: Hee searcheth out your thoughts and affections; hee hearkeneth to your words, he vieweth your behauour, and writeth vp all in a booke, with purpose to iudge you according to the practise of your life. Beare this continually in minde, and be afraide to displease God; who shineth ouer your head with such a glorious brightnesse, that if it were his pleasure, to shewe himselfe openly to the world, the sunne that shineth in the skie should be vtterly darkned, and no earthly creature could remaine aliuie, by reason of the terrible sight of his Almighty Maiestie. Blessed are you if yee haue the feare of God before your eies. But you are in woefull case, if you feare him not.

O all ye parents, and bringers vp of children; great is the account which you must make vnto God. Therefore so soone as your children be able to vnderstand and speake, accustome them to know and feare God.

Take

Take good heede, least the Devill get the first possession of your childre: for he knowing that as little ones are seasoned in the beginning, so they are likely to savour ever after; will loose no time, nor let passe any occasion to sow his cursed seede in them. This many parents, and Tutors of children doe little thinke of; and therefore give the Devill leave to worke his will. But doe you minde it, and in the name of Christ kindly perswade your children to beleue in God, and to feare him; often times telling them what is good, and what is naught; and that the good cometh of god, & naught from the devill; and therefore if they would loue and practise goodnesse, God will loue them, and keepe them safe from the Devill; but if they loue and practise naughtinesse, God will forsake them, & leaue them to the devill.

Why doe so many teach little children to say, and to doe that which angreth Almighty God? the fillie children seeing their parents and others so much delighted with euil, are settled in beleefe that it is good. Thus the devill is furthered in working the destruction of children.

But some say, that vnlesse children be framed to mirthfull wantonnesse, they will not

not prooue wittie. To which I answer, the children of God are wittie to saie, & do good; the children of the deuill are wittie to say, and doe euill; now consider to whom you doe liken your children; to God, or to the deuill? for like will to like.

Children giue great heede to that which they see or heare, especially in their parents, and gouernours; therefore all people, as you wil answer to God, be careful what you say or doe before children: for they will think, that they may safely say as you say, and doe as you do. Let not children be much among seruants, for many seruants loue to teach children that which is naught.

O ye godfathers and godmothers, remember that you are bound vnto God for the good bringing vp of your god-children.

In the beginning of Christian religion, pepole were verie carefull of bringing vp their children: whereupon a learned Iewe was wont to say, that Christians were called tillers; because they did diligently till the harts of those that were vnder their charge; sowing in them the seeds of godlines.

There are too few such tillers now adaies: that heavenly husbandry, and blessed tillage is laid aside. Our most mightie Lord God

for his sonne Iesus Christs sake restore it. & be merciful to young children, that his holy Ghost may fill their hearts with grace and goodnesse, Amen, Amen.

**A**S I grew in age, so I increased in sinne, prouoking Gods displeasure continually, who notwithstanding patiently indured me, yea & deliuered me out of many deadly dangers, whereunto I by folly and sinne did thrust my selfe from time to time. Moreouer of his great goodnes, he gaue me knowledg of his righteousness, & of mine owne sinnes, moouing me oftentimes to leaue the way of damnation, and turne vnto his blessed Maiestie through Iesus Christ: assuring my heart, that in so doing I should be blessed, but otherwise cursed, and condemned. But al this did not preuaile with my reprobate heart, which beeing vtterly hardned in sinne, and voide of repentance, causeth me to heape vp wrath vpon wrath, & vengeance vpon vengeance, to the increasing of mine euerlasting torments in hell fire.

Al manner of people, young and old, take heede by me. Haue no more Gods but one.

Consider well what hee hath done for you. Hee made you at the first like vnto him-

himselfe in wisdome and holinesse: and when you were by sinne made like the Deuill, and must therefore haue beene condemned to hel torments, God sent his onelie Sonne, who taking vnto him a bodie, & soule, was a man, and suffered great wrong, and a shamefull death to procure your pardon, and to buie you out of the deuils bondage, that ye might be renewed to the likenesse of God. And now hee hath sent the holy Ghost to enter and take possession of your hearts, cleansing you from sin which is the Deuills likenesse, and making you righteous, which is the likenesse of God; to the end yee might be fit to keep companie with all Saints in the ioies of heaven. Call to minde how long ye haue intertained the Deuill, and kept out the holy Ghost; and with how great paciēce God hath hitherto suffered you, and kept you alieue, because he would not haue you to perish, but turne, & be saued. O what is the reason that people doe not loue this God aboue all things? yea aboue their owne life? Surely the reason is, because they lacke faith; for they do not esteeme it their onelie happinesse to be in the fauour of God, but like vnto bruite beasts giue credit to deceitfull shewes and flatter



flattering enticements, and so are wilfully  
lured of the Deuill, who with his alluring  
baits, draweth them on to destruction:  
and the further he draweth them, the surer  
he is of them. Therefore all people for  
Gods sake take heede, doe not delay the  
time as I haue done, thinking to turne vnto  
God, to morrow, and next daie: for the  
longer yee continue in sinne, the harder it  
will be to repent, because the Deuill doth  
every day get more and more power in you  
till your heart be fulfilled with wickednesse,  
and so God doe euerlastingly forsake you.  
Nener be at quiet with your heart, vntil you  
be in loue with God. Studie, and strue to  
compassse the loue of God, ioy in whatsoe-  
uer furthereth you vnto it; greiue in all that  
hindereth you from it.

How shall I endeavour to loue God?  
loue that which is good, & hate that which  
is naught: for good cometh of God,  
and euill is of the Deuill. The thought is the  
beginning of your good, and of your euill.  
An euill thought is sent from the Deuill,  
and if you entertaine it, it bringeth in the  
deuill. A good thought is sent from the  
holy Ghost, as a messenger vnto your soule;  
if you receiue it, and make much of it in  
your

your heart, the holy Ghost will enter, and putting out the deuill, will fill you full of heavenly grace, Therefore do as the Psalmist Plal. 14. 7. biddeth you; lift vp your heads, O ye gates, and be ye lifted vp yee euerslasting doores, and the King of glorie will come in. Withdraw your minde from all earthly thoughts, and think vpon God and godlinesse, cleaue thereunto with full purpose of heart, and studie how you may alwaies doe his Will with diligence, and suffer his pleasure with patience: assuring your selues, that if you giue your minde to serue him, hee will not faile you, nor forsake you; but preserue you to his euerslasting kingdome and glorie, doe not endure to thinke, say, or do any thing against your conscience, but alwaies be careful to please God.

My heart beeing not knit vnto God, but to the world, I framed my religion to mine affection; and mine affection to imagination; first, I was hote against the Romane religion, then being much beset by some that fauoured that religion, I to gratifie the grewe in good liking of it also, yea so farre forth, that I became a recusant, was receiued into the Church of Rome by a Seminarie Priest, and did what I could to perswade  
manie

many others to leane that way. But when trouble was likely to fall vpon mee, I went to Church againe: and so by litle and litle fell off: yet so as where I found any of that religion, I was still sutable vnto the same.

After this I beeing kindly vsed of some that were commonly called Puritans, took liking of their opinions; yea and in some points was readie to runne beyond them; and all this in great shew of zeale towards God, so that I made my selfe beleene, that I was in the right waie, and did well.

I do often wonder at my selfe, how feruent I was, first a Protestant, then a Roman Catholike, afterward a Preetisian; so that I tooke vpon mee to rebuke manie, yea and some of high degree; as though I had been a very man of God, full of the holy Ghost: whereas indeed the deuill was in my heart, and therefore all my waies were sinnefull & displeasing vnto God.

O all yee Christian people, take heede by me: doe not rashly giue your minde to fancie this or that religion: but first of all settle your heart in the feare, and loue of God. Make conscience betweene God and your soule of all that you think, say or doe. Serue God in your spirit, vnfaignedly continuing

ning from sinne, and striving to please him.  
Till you bee thus settled in true godlinesse,  
it is vaine, yea and dangerous to hammer  
& meddle with points of religion, for your  
heart being vncleansed, and your affections  
vnrighted, God is not your leader, but the  
deuill; who will strangely deceiue you, and  
make you proude of your doings, when  
you stinke in your sinnes before the face of  
God. Therefore submit your selues humbly  
to God, weane your soules from sinne, that  
ye may be wedded to Iesus Christ, and by  
his spirit bring forth such fruites as are plea-  
sing to God; which if you doe, God will  
surely lead you into all truth. Of what side  
soeuer you be, doe nothing against your  
conscience, nor despise the practise of reli-  
gion in them that are contrary to your opi-  
nion. But if you be sure that they are in the  
wrong way pittie them, and pray heartlie  
to God for them, that he wil mercifully in-  
lighten their minds, and turne their hearts.  
To which end you must endeavour to serue  
vnder God with the holy Ghost; that you  
may help to overcome the enemies of Gods  
truth; not with the weapons of the world,  
as reprochful speeches, & bloody practises;  
but with the armour of God; as charitie,  
hum-

humblenesse, meekenesse, patience, for these are the meanes to ouercom euill with goodnes, and turne mens minds from false opinions to the true religion.

True Christianitie is an holy Preisthood, to offer vp spirituall sacrifices, well-pleasing to God through Iesus Christ. A true Christian doth faithfully intende to offer first himselfe, and then others also vnto God. In offering your selfe, you must beginne with your heart: for God saith, My sonne giue me thine heart. Your heart must be wholly set vpon God, alwaies desiring to enioy his græce and fauour. Secondly, your tongue must be sacrificed vnto God, that it may be as the penne of a readie writer, to glorifie and please God in euerie word that commeth out of your mouth. Thirdly, your apparell, gesture, eating, drinking, buying, selling, borrowing, lending, labour, pastime, and all your behauiour must be sacrificed to God; that in nothing you dishonour, or displease him: yea, your bodie, soule, life, & all that you haue must be dedicated and giuen to the seruice of God. A good subiect doth beare the minde to spend both life, and goods in defence of his Prince, and country, therefore a true Christian ought

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much more to sacrifice all his power & possibilitie to vphold the Kingdome of Iesus Christ; first in maintaining the ministerie of his word and Sacraments, which is an offering greatly accepted of God.

Phil. 4. 18.

Secondly, in succouring his poore: with which kind of sacrifices God is wel pleased; as may appear by that which the holy Ghost saith of a charitable man;

Heb. 13. 16.

He hath dispersed, hee hath given to the poore, his righteousness endureth for ever.

Psal. 112. 9.

Whatsoever mercie is shewed to a Christian in necessitie, is shewed to Christ himselfe; and he that is any waie vnmercifull to a Christian, is vnmercifull to Iesus Christ: & so Christ will professe at the day of iudgement.

Mat. 15. 31.

It is a singular sacrifice to do good against euill, and kindlie to succour your very enemy in necessitie; for thereby you doe your good wil to offer your enemy vnto almighty God, in turning him from enmitie and euill, to peace and goodnesse.

Prou. 15. 21, 22.

Saint Iames saith, he that turneth a sinner from going out of his way, shall save a soule from death, and shall cover a multitude of sinnes. In what a fearefull case are they that sacrifice many to the Deuill, dri-

uing

uing them by enmitie, or drawing them by euill allurements, and naughrie examples as I haue done. He that will offer the sweet sacrifice of turning others vnto God, must first with all diligence turne himselfe from sinne; that his life and conuersation may be holy, and vnblameable; for then others will beleue that God is in him, and therefore they will haue a good opinion of him. All people by the light of naturall reason, doe honour vertue and honestie. But if your behauiour be faultie, as mine is, and cuer hath been, you are vnfit to turne others, beeing not turned your selfe.

Secondly, if your conscience be cleare, and your conuersation faultles, you must not Luk. 18.9.  
10, 11. disdain sinners, as the proud Pharisee did; for then you marre all; because pride is of the deuil, and God resisteth the proud. But you Psal. 119.  
136. must pittie their case that do euil, & mourne for them, as King Dauid did.

Thirdly, you must praie deuoutly vnto God, for them, that he will mercifully ordaine some meanes to deliuer them out of the Deuills bondage; and that it may please him, to giue you the grace, to be one of his workemen in so honourable a businesse.

Fourthly, you must waite for any fit occa-

sion that you may humblie and kindly in-  
treate them to consider well in what a dan-  
gerous case they are; displeasing God, ser-  
uing the Deuill, and working their owne  
destruction. If you see, or heare that any vn-  
der your gouernment doe sinne, whether it  
be your child, or your seruāt, you are bound  
to breake them from their sinne, by faire  
meanes, if it may be; els by correction, and  
punishment.

But if you see any such sinners, as are your  
betters in degree, or such as you haue not  
the heart to rebuke, you must so much the  
more earnestly pray vnto God for them, and  
strive more painefully to shew them by the  
light of your conuersation what they ought  
to doe.

When you goe about to tell anie one of  
his fault, take God in your minde, and hum-  
ble your heart, that you may doe it in the  
spirit of meekenesse, gentlenes, peaceable-  
nes, and patience; carefully keeping out an-  
ger; for the wrath of man worketh not the  
righteousnes of God.

Hee that doth worthily receiue the holy  
Sacrament of Christs bodie, and blood,  
doth offer vnto God many sacrifices toge-  
ther: for that Sacrament is a representati-

on & setting forth of the sacrifice of Christ, who vpon the crosse offered himselfe vnto God the Father to pacifie his wrath, and to purchase his grace for all people: whereupon almightie God doth offer his gracious pardon, and heauenly blessings to all that will worthily receiue them. And if you will worthily receiue the bodie, and blood of Christ, you must offer vnto God, first a sorrowfull heart for your sinnes, confessing them to his glorie and your shame. Secondly, you must offer vnto God the sacrifice of faith in Iesus Christ, beleeuing verily that he is the onely sonne of God, God and man, and crying vnto God for mercy in his name, beseeching God that for Christs sake hee will forgive you your sinnes, & cleanse you from all sinfulness. Thirdlie, you must offer vnto God a charitable heart towards all people: for God will not accept your heart, if it be not in charitie, yea, setled to keepe the vnitie of the spirit in the bond of peace. Fourthly, you must offer your selfe whollie vnto God, to doe and to suffer his good pleasure. Fiftlie, you must offer humble and heartie praise vnto God, for all his gracious gifts giuen vnto mankind; especially for giuing his onelie sonne Iesus Christ, to be our

Sauour. Sixty you must offer of your goods a first fruite vnto God, towards the supplying of bread, and wine for the communion; towards the releefe of the Minister, and of the poore.

By Baptisme yee are grafted into Iesus Christ, as if branches of a wilde vine were grafted into a true vine; and by worthie receiuing the holy Communion of Christs bodie and blood, yee are fedde and filled with the graces of Christ, as grasses are nourished with the sap of that tree, wherevpon they are grafted. I wicked wretch receiued at first for fashion sake, negligently: afterward inclining to the Roman religion, I receiued for feare of the laws of this land, against my will, disdainefully; reckoning it as a thing of nought, which I receiued. Whereby, I doe thinke in my conscience, I did sore displease Almighty God. The Lord Iesus Christ giue grace, that no man or woman may hereafter receiue his bodie and blood vnworthily.

I was not giuen to pray vnto God, nor indeede knew how to praie, and therefore was not blessed in that which I did practise. All people be carefull to praie alwaies, in the beginning, continuance, and ending of all



all good imployment. Whensoever you are about to thinke, to say, or to doe any thing, pray vnto God that he will for Christs sake giue you, the grace to thinke, saie, and doe his will; and for euerie blessing which hee giueth vnto you, be mindefull and forward to giue him thanks. When you purpose to praie vnto him, or to praise him, quicken your faith in this manner; first, beleue that you are in the sight, and hearing of God; beleue it so verily, as you did see him with your bodilie eies. Secondly, consider his almightie Maiestie and your owne vile baseness, being as you are a sinner, dust, & ashes, and thereupon humble your heart, as if you would cast your selfe flatte vpon the ground before him. Thirdly, with all reuerence, and diligent discretion lift vp your minde and vter your heart vnto him. You may well praie to God, or praise him in your heart, although your mouth speake it not: but you cannot well speake vnto him with your mouth, vnlesse your heart doe wholly intend and thinke vpon that which you say: for it is your heart that God giueth heede vnto. In your praier and thanksgiuing, shunne the pride of words; for God loueth plaine speech: and vse no needlesse

circumstance; because hee loueth no idle words. Be very carefull, and fearefull, least in any thing, that you saie vnto him, you displease him; for we are apt to displease God euery way, yea euen when we thinke to please him. Pray verie leysurely; for hast maketh wast. Be cause I wanted instruction how to praie, I am desirous to helpe others the best that I can. Let your first praier bee for the forgiuenesse of your sinnes, in some such manner as this: O Almighty and most dreadfull Lord God, I loathsome sinner vnworthie to liue in thy sight, doe humbly beseech thee, that for thy onely Sonne Iesus Christs sake, thou wilt vouchsafe to forgiue me my sinnes, & to cleanse me from my sinfulness; that I may be thy humble and true seruant: for vnto thee all honour and glorie is due world without end. Amen.

When you purpose to thinke vpon, to speake, or to do any thing, praie for grace, & good speede; O Almighty God, Lord of heauen, and earth, the onely giuer of all good speede, and prosperitie; I beseech thee to forgiue me my sinnes, and so to blesse me in this businesse which now I doe intend, that it may be prosperous to thy glorie, thorough Iesus Christ thine onely Sonne,  
who

who with thee, and the holy Ghost, three persons, and one God, be honoured in heart, word, and deede, henceforth for euer, and euer. Amen.

When you receiue any blessing, or prosperitie from God, praise him heartily; O most blessed and bountifull Lord God, what am I, that thou giueth such blessing vnto me? I am a vile sinner, worthie of nothing but miserie, and damnation: and therefore it is thy meere mercie, that I am thus blessed. O good Lord, I humbly beseech thee to continue thy gracious fauour towards me, and to make me euery way vnfainedly thankfull vnto thee for the same, thorough Iesus Christ thine onelie Sonne, who with thee and the holy Ghost three persons and one God, be vnfainedly praised for euer and euer. Amen.

When sickenesse, or any aduersitie falleth vpon you, the first thing that you do, humble your selfe vnto God: O most holy, and righteous Lord God, I doe confesse that thou maiest iustly destroie me bodie and soule, for my many and greiuous sinnes, wherewith I haue dailie, and hourelly displeased thee all my life long: therefore I am bound to praise thee, because thou hast suffered me  
all

all this while, and now doest so fauourably chasten me, to the end that I should repent, and not be condemned. O most Mightie Lord, nothing can happen vnto me without thine ordinance. Therefore I beseech thee, that I may humblie, patientlie, and thankfullie take this thy correction, to the amendment of my life, and to the glorie of thy blessed name, thorough Iesus Christ thine onely Sonne, who with thee, and thy holy Ghost, three persons and one God, be rightly worshipped, obeyed, and praised for euer, and euer. Amen.

When any crosse, or aduersitie doth lie so heauie vpon you, that you cannot endure it, make humble supplication to God; O Father of mercie, and God of all comfort, I vile wretch am much grieved vnder the burthen of my sinnes; and thou hast not laid the whole weight of them vpon mee; I doe heartily thank thee, that thou hast not overwhelmed mee with thy dreadfull wrath, which I haue all my life time deserued; and also I humbly beseech thee, that if it may stand with thy good pleasure, thou wilt vouchsafe to ease me of this, which I now suffer; that I maie be the better able to doe thee seruice; but if it please thee not, thy wil

is holie, thy will be done; onelie vouchsafe me comfort & patience, most blessed Lord; that thy holie name maie be glorified of me in mine obedient suffering, thorough Iesus Christ thine onelie Sonne, who with thee, and the holy Ghost, three persons, and one God, be honoured and praised for euer, and euer. Amen.

I was not accustomed to saie grace when I was young, but sometime said it for a vaine glorie, and finding the fashion of the world to be like vnto the manner of brute beasts following nature, and not grace, I became a beast my selfe, falling to meate without anie acknowledgment of Gods goodnesse. Afterward finding that Iesus Christ himselfe, and all good Christians, vsed to saie grace, I was touched in conscience and meant to vse it, but hauing not the power to subdue mine owne will, nor the heart to contrarie the course of them with whome I liued, I remained as a reprobate, vncouth & vnframable to euery good work.

All people, for God sake, accustome your selues to haue grace before, and after you eate, and drinke. If it seeme vncouth vnto you, as it doth to manie people, be afraid; for it is an ill signe shewing that your heart

heart is a straunger to God, and if you be  
 straunge to him he will be straunge to you.  
 Therefore by any meanes ouercome that ill  
 qualitie, and giue your selfe to grace. But  
 you maie saie, it is so out of vse with most  
 folk, that if I offer to say grace among them,  
 they will thinke scornfullie of me, & reckon  
 me a precise foolish bodie: I answer, first, if  
 you be the Disciple of Christ, you serue a  
 good master, be not ashamed of him and his  
 service, least hee be ashamed of you at the  
 daie of iudgement. Secondlie, if you for ser-  
 uing God be ill thought of, a blessed soule  
 are you. It is a great fauour of God, if hee  
 vouchsafe to giue you the grace to suffer a-  
 nie wrong for his sake. For great is their re-  
 ward in heauen, that are anie waie persecu-  
 ted for righteousnes sake.

*Grace before meate*

O blessed Lord God, I humblie beseech  
 thee to pardon my sinnes, and to blesse the  
 foode, which it pleaseth thee to giue mee;  
 that I may be thereby nourished, and made  
 able to doe thee true service in my calling,  
 through Iesus Christ thine onelie Sonne our  
 Lord, and Sauour. Amen.

*Grace after you haue eaten,  
 and drunken.*

O most



O most mercifull Lord God, I am bound to giue the humble and heartie thanks, for thy manifold blessings giuen vnto me, & to all mankind. Therefore I beseech thee to giue me grace, that I may be continually thankfull vnto thee, through Iesus Christ thine onely Sonne our Lord, Amen.

Vse often to say the Lords praier, so called because our Lord Iesus Christ made it, & taught it his Disciples. It is a most heavenly praier, short and sweete, containing all that we need in few words. Therefore you must saie it verie leasurely, and also vnderstandingly.

According to my weake vnderstanding, I will by the grace of God, breifly open vnto you the meaning of the Lords praier: O Father of Iesus Christ, and through him the father of all true Christians, of which number I trust, that by thy grace I am one.

The Lords  
praier o-  
pened.

Thy glorious maiestie, and powerfull greatness filleth heauen and earth; but in heauen thy ioyfull countenance is to be seene. Thy name is Holy: O let the holinesse thereof be euerie day more and more set forth, that al the world may honor thee in heart, word, and deede. Thou art the onely rightfull King of heauen and earth: but the Devil  
by

by temptation hath made vs rebell against thee: O let the kingdom of thy grace come into our hearts, and put out Sathan for euermore. Thine Angels, and Saints in heauen doe altogether obey thy will, O graunt that we children of men here vpon earth maie likewise be obedient vnto thee in all things. Our bodies doe daily neede the comfortable supplie of food, raiment, lodging, and such like; O giue vs therefore such continual comfort, as thou knowest wee cannot be without; and because it is dangerous to our soules to haue too much, or too little of worldly goods, we beseech thee to giue vs neither more, nor lesse; but iust so much, as by thy grace, maie best fit vs to serue and please thee. Our sinnes doe deserue thy wrathfull vengeance, and euermore torment in hell fire: yet of thy wonderfull mercie thou doest offer vnto vs thy gracious pardon thorough Iesus Christ, with condition, that we shall heartily forgive all that offend vs; O good Lord we doe forgive them from the bottome of our hearts: and as we doe forgive them, and not seeke reuenge against them; so we pray thee to forgive vs, & not to laie thy heauie vengeance vpon vs.

The

The deuill by meanes of this world, and our owne naughtie inclination, can easily ouercome vs, and tempt vs to his pleasure: Therefore we beseech thee, that thou wilt not giue vs ouer into his hands; but by thine Almighty goodnes preferue vs from Satan, and all his partakers. For the kingdom of all blessednes is thine, thou art the right owner of all goodnesse: all power commeth from thee, & therefore all glorie and praise is due onely to thee, O Father almighty with thy Sonne, and thy holy Ghost, for euermore. Be it euen so. Amen.

Pray often and with great devotion vnto God, that all Christian people, may be knit together with the holy Ghost in one faith, and one charitie, and shew forth the mightie power of God in their liues and conuersations; that the Iewes, Turkes, and all misbeleeuing people, maie thereby take knowledge that Christian religion is the onely true worshipping and seruice of God, and thereupon turne to be true Christians. For it is not warre, nor worldly conquest that turneth people vnto God; but the holy prayers, and heavenly liues of them that serue God.

If

**I**F God will not hold him guiltlesse that taketh his name in vaine, what shall become of me, who haue all my life time most greiuously taken his name in vaine, euerie kind of way. For first, I professe my selfe a Christian; that is a child of God through Iesus Christ, but indeed I haue been heretofore the child of the deuill: because I haue done his will, and not Gods will. Secondly, I tooke vpon me to be a Minister of Christ; that is, a messenger sent of God to ioine with the holy Ghost in tranning people to be children of God; but indeed I ioyned in worke with the deuill, to make people his children. The verie name, and word of God I vsed vainely, rashly, vnrerently, and vndiscreetly, to glorifie and please my selfe, not to glorifie and please him.

All Christians, take heede to your selues; if you weare the Kings liuerie, serue not the Kings enemye. You were christened in the name of the Father, and of the Sonne, and of the holy Ghost: therefore serue God, and not the Deuill, least it be proved against you at the daie of iudgement, that yee tooke Gods name in vaine, and so yee be found guiltie. At that daie neither shall the  
one.

onely preaching, nor the onely hearing of Gods word be allowed; for both take the name of God in vaine, because the one preacheth and practiseth not; the other heareth and doth not the will of God; therefore both shall be cast away, with this grievous sentence, I know you not; away from me, ye workers of vnrighteousnes.

March 7.  
22.23.  
Luk-13.  
26.27.

Therefore frame your selues to be obedient vnto your Lord, and doe not thinke, speake, write, heare, or professe his name, or his word without due discretion, and great reuerence.

Doe not make so light reckoning of your God as to vse his name, or his word in idleness.

It is idle to call vpon the name of God without good cause, and reuerent manner: as some will saie, O God, what a iest is this: O Iesul who euer heard the like! In any such speaking, you are too bold with your God. //

It is also a vaine taking of Gods name, to praise him in scorning, or blaming others; as some will not be content to say of an idle bodie, hee liueth idlie; but they will say, God be thanked hee liueth idelie: O doe not thank God for any sinne, because you should doe him great wrong; and of

all things hee cannot abide it to be noted as the cause of sinne, which is farre from his most holy nature. Be not a commō swearer: for a man giuen to swearing, shall be filled with wickednesse. You ought not to call God to witnesse, vnlesse there be great need, and none other meanes to make the truth knowne. O how greiuons it is to heare people old and young swear by God, without feare of his displeasure. Some swear not by God, but by their faith, and troth; by the Masse; by some Saint; by gold, and siluer, & many other waies. But doe not you so: for it is displeasing to God to swear by that which is not God.

Ier. 5. 7.

It is called swearing when any saie, Gods wounds, Gods blood, Gods heart; Gods nailes, Gods foote, &c. but you shall heare what Christ will cal it, when he commeth to iudgement. In the meane time vse no such raging speeches; for they greiuously take the name of God in vaine.

Luk. 9. 51.  
51. 53. 54.  
55

Blesse your selfe from cursing and banning: for cursing is the vengeance of God. Hee that wisheth vengeance to fall vpon his verie enemy, had need to be well aduised what spirit is within him. Take heed how you heare the word of God, that you be



be not negligent, nor contentious or dainty, nor vaine glorious; but diligently hunger and thirst for the pure and plaine word of God, which if you receiue in meekenesse, it is able to saue your soule.

Some make iestes of Gods word; but doe not you so. For it is ill iesting with edge tooles.

Do not alleadge any part of Gods word but to a good, and godly ende; and in the feare of God.

Take heede how you make any vow to God, or how you promise any thing with an oath; for when you haue vowed, or sworn your soule is bound. Therefore before you vow, consider whether it bee pleasing to God, and in your power to performe: and whē you haue made such a vow, rather lose your life then breake it. Iesus Christ keepe you from being a vow-breaker, as I am.

Mocke no body with their pouertie, lamenesse, blindnesse, or with any thing, which they cannot helpe; least you take the name of God in vaine. For Salomon saith, hee that mocketh the poore, reproacheth his maker.

It is a most horrible thing to blaspheme Almighty God; that is, to thinke or viter any thing dishonourable vnto him. It is

dangerous in some things to speake that of God, which is true. Because our blinde vnderstanding is not able to see the depth of his wisdom and righteouinesse. Therefore it is your safest waie, to be thoroughly perswaded, that God in whatsoeuer he doth, or suffereth to bee done, is most perfectly wise and righteous; and to reframe your minde from prying into the high questions of Gods fore-knowledge, and predestination; for the more you looke vpon the sunne, the worse you shall see, and the more you seeke into the secrets of God, the weaker will your vnderstanding be.

Whatsoeuer calamitie, or miserie falleth vpon you, acknowledge your selfe to haue deserued it, yea, and much more. Submit your heart wholly to God, and praise him as well for aduersitie, as for prosperitie: for that is meete, and right; So you shall best please him, and most ease your selfe. They that wickedly blame God for any thing which cometh to passe, do both wrong his blessed Maiesty, and hurt themselues. Although all things goe crosse, and contrarie vnto you, yet praise and blesse the name of God continually, yea to the death, and in dying. Neuer despaire of Gods goodnesse, but

but confesse his righteousness, and your own vnrighteousnes, and so yeild your selfe to his good pleasure

**I** Neuer kept holy the Sabbath, and therefore am full of all vnholinesse. I forsooke the Church to followe euery vaine pleasure, or worldly profit. I traueiled vpon Sundais in seruice time. And when I went to Church, the Deuill perswaded mee to come late, that I might carrie the lesse while there. Comming into the Church, I tooke no heed that I came into the house of God, to pray vnto him and to learne my dutie out of his word: and first I leaned vpon a seate, or kneeled charily vpo one knee, hiding my face, or moouing my lippes, that others might thinke I praied, when indeede I either said nothing, or with no deuotion. I little regarded what the minister praied, or what he read in the word of God; and if there were any sermon, I minded not to heare it: but wished for an ende of seruice, and sermon, that I might goe to my dinner, and then to my vaine delights. As for euening praier I either lost it, or came short vnto it, or howsoeuer, I made no reckoning of it, being wholly giuen to foolish pastime,

Thus I made Sundaie the worst day of the weeke, and my selfe the worst sinner in all the world. But doe you make it the best day of the weeke, that you may bee euerie Sabbath daie, by the grace of God, made better and better; till at the length you be fit to enter into the euerlasting Sabbath, and rest of God in heauen. Therefore leauing your worldly affaires, and weaning your hearts from all pleasures of sinne, you must desirously intend to keep holy the Sabbath daie. Arise early in the morning, fall down vpon your knees, and humblie praie vnto God, that he will giue you grace to keepe holy his sabbath daie, according to his will.

Prepare your selfe so carefully to goe vnto the Church, as if you were to goe out of this world into heauen. Be not deckt in your apparell, as if you were to plaie a part in a stage-play, or a may-game; but come into Gods house, as an humble suiter, in such Christian plainnesse of raiment, as decently may shewe the lowelinessse of you heart; least you displease God, and his Angels; and giue much offence to Gods people, yea, and hinder your owne deuotion; as I haue done. Alas! I haue been exceeding vaine and tooke great pride in

com-

comming gaily to church, & so I quenched  
all desire of seruing God, desiring cheifly  
to see and to be seene.

Come to Church with the first, and not  
with the last, least you come too late to  
speed. Bee desirous and more delighted  
to serue God, then to doe any thing else. For  
it is hee to whom you must trust, all other  
things will deceiue you, and forsake you.  
If you be diligent to serue God, hee will be  
carefull to saue you, hee will loue you, hee  
will come vnto you, and dwell with you.  
When you enter into the Church, humble  
your hearts, kneele down vpon your knees,  
lift vp your minde to God, erie him mercie  
for your sinnes, craue his grace in Christ Ie-  
sus, that you may truely please him in al that  
you shall thinke, saie or doe.

When the Minister readeth the prayers  
appointed, ioyne you with him: thinke that  
which he readeth word by word; and at the  
ende of euerie prayer, saie heartilie, Amen.  
When anie part of Gods word is read, give  
diligent care, as though God himselfe spake  
vnto you from heauen. When the Minister  
or anie other is about to preach, praise ear-  
nestly to God in your heart, that God will  
giue him grace rightly to vnderstand, and

well to utter that which is needefull to be preached. Doe not desire to heare fine words or wittie conceits; for the word of God is most powerfull to saluation, when it is most plainly preached, because the mind intending onely the will of God, the heart yeeldeth wholly to the working of the holy Ghost. Although the Preacher be long in his sermon, yet be not wearie, but giue heed to his words vntill he haue made an ende;  
|| for it is a dishonour vnto God, if you neglect to heare his messenger. Take heed that you do not giue any occasion to other folk, to turne their minde from seruing God, to gaze vpon you, or to looke vpon any thing which you bring into the Church with you; for so you should doe much harme vnto them, and wrong vnto God. All the while that you are in the church, keepe your mind steadfastly vpon God: let nothing mooue you to turne your eies this waie or that way, but as a diligent waiting man, attend vpon your Lord and master, who will be greatly pleased to see your heart and mind earnestly intended vnto him. Satan will practise many deuises to turn your heart from God, specially by shewing you fine and beautiful women who doe commonly come glistering into



into the Church after seruice is well begun,  
and then sit, or stand in the sight of men.  
When seruice is done, betake your selfe vnto  
God, and depart out of the Church; for it is  
no fit place to talke of worldly matters.

If you must needes reckon, or pay, or re-  
ceiue mony vpon the Sabbath daie, yet let it  
be after euening praier.

Were I worthie to give you counsell, you  
should eate and drinke verie measurably on  
Sundaie at dinner, that you might be the fir-  
ter to serue God also in the afternoone. Ma-  
ny come fieldom in the afternoone, because  
they cannot find in their heart to leaue their  
worldly pleasure, or profit; and some thinke  
they can serue God so well at home, as at  
Church. But do not you loose euening //  
praier, least you loose that which is praied //  
for. Hee is no good seruant that will not //  
waite vpon his master both at dinner, and at //  
supper. And goe you to Church, for there  
all the parish ioyneth in praier with you,  
wherefore you shall bee heard the sooner.  
Some that you make least reckoning of may //  
be in greater fauour with God, then your //  
selfe, and then you shall speede the better in //  
praying with them. What cause soeuer you  
alledge of not comming to Church, others  
will

|| will be readie to follow your example for  
|| they will thinke they may as well loose their  
prayers, as you.

The better daie, the better deede: here-  
fore loue to doe any worke of charitie to  
such as neede, vpon the Sabbath daie: to re-  
leeue the poore, to visite the sicke, to counsel  
the counselllesse, to comfort the comfortles,  
and to make peace between parties that  
are at disagreement. Delight not much in  
|| worldly pastime: for it is like the burning of  
|| thornes, which make a great crackling for a  
|| little while: but by and by all the noise com-  
meth to nothing. O take it vpon mine expe-  
|| rience; if you wedde your heart to worldly  
|| ioy, you shall in the end be ioylesse. There-  
fore giue your mind to consider rightly of  
time to come, and set your loue & delight  
vpon God, and a good conscience: for that  
is a continuall feast, which neuer will for-  
sake you. And if you had once well tasted it,  
you would not exchange it for all the worlds  
good. I say againe, acquaint your hearts  
with heavenly ioy betime: for as that cloath  
which is thoroughlie died blacke will after-  
wards take none other colour, so the heart  
which is fullie possessed with the loue of  
worldly ioy, will very hardlie be turned to  
loue

loue the ioy of God.

Our blessed Lord God for Iesus Christs sake, vouchsafe to giue you grace, that you may rest in him, and ioy in him, which is the right keeping holy of the Sabbath daie.

**O** The terrible wrath of almighty God I I horribly dishonoured my father and mother euen from my birth, vntil they were dead and buried. Therefore I could neuer take good roote in any place whithersoouer I came: great meanes of happinesse haue been offered vnto me, but through want of grace I haue alwaies liued wretchedly, and runne into many grievous aduersities. I beganne to dishonour, grieue, mocke, and scorne my deere mother so soone as I could speake; and fell into an hellish vngratiuousnes, wherewith I haue disgraced, & misused my selfe euer since. In time also I beganne to dishonour, & grieue my father; in which cursed sinne I continued till his death: therefore seue and troublesome are the daies of my life; and that which is worst of all, an euill ende is falling vpon me.

All children take warning by mee; honour your Parents in heart, in word, and in deede. Reuerence them, obey them diligently,

ligerly, and strue to please them. Then will God surely blesse you, & you shall prosper in bodie & soule. But if you will be lead by the deuill to despise your parents, to disobey them, and greue them, God will despise you, greue you, and destroie you. If you haue any way misbehaued your selues to your parents, crie them mercie vpon your knees, and humbly entreat them to pray vnto God, that he will forgiue you.

If your parents doe need your helpe, helpe them to the verie vttermost of your power. When they be sicke, goe vnto them, tarrie about them, be readie, and put forth your selfe to doe any thing for them. O that children did know what is the worth of a fathers or mothers blessing, when their hearts be comforted by the dutifulnes of their child! They would rather then faile, creepe vpon their hands, and knees to please them.

The Deuill knoweth this to be true, and therefore blindeth children eies, and hardeneth their hearts, least they, by honouring their father and mother, should procure to themselves the manifold blessings of God. When your parents die, mourne for them, and burie them in seemely sort.

Nener endure to saie or heare any word  
against

against your father, or mother.

If you have any grandfather, and grandmother, you must honour them as your father, and mother. Honour your vnckles, aunces, brethren, and sisters, yea and all your kined, for your fathers, and mothers sake. Moreouer, honour all them that haue beene friends to your father, and mother: you must honour the King as your Father, for he vnder God preserveth you in peace from iniurie and violence. You must loue your countrie as your mother: for in it you were borne and brought vp. You must honor them that are in authority vnder the King, and all your superiours. For they are meanes to keepe good order, that you maie liue a quiet life in all godlinesse and honestie. Meddle not with the state-matters aboue your calling: for it is a spice of a rebellious nature to call the doings of higher powers into question, and to finde fault with them. If anie thing seeme amisse, pray humblie to God, that hee will mercifullie cause it to be amended; and doe you carefully endeauour to amend your owne selfe. For it may be that your sinne is some part of cause, why there is anie wāt of grace in your gouernors. This is your best waie; and not

to speake euil of those which are in authoritie, as I haue wickedly done.

You must honour Archbishops, and Bishops, and all Christs Ministers as Fathers: For their office is to seeede your soules; specially the Minister of the parish, wherein you liue, who in matter of saluation is as a  
 1. Thess.  
 2. 7, 8, 9,  
 &c.  
 mother to nurse you, and as a father to train you, and teach you. Haue alwaies a reuerent opinion of your Minister: for otherwise you shall greatly indanger your soules, as I haue done.

If your heart be possessed with a dislike of your Minister, goe to some other church to heare the seruice of God vntill you be in a better minde; least the ill conceit of the  
 Minister make you to mistake and be distressed with that which he preacheth, readeth, or prayeth. For then you should be in a fearful case, and the deuill would enter into you, and make you loath the holy seruice of God.

Whiles you liue, blesse your selfe from saying, and doing anything that may disable the Minister of Christ: for that were to despise Christ himselfe.

Luk. 10.

If you say, he is thus and thus unfit for his calling: I answer as before, if he be so,

you



you are bound to praie that he may be amended. What warrant haue you to iudge // Gods Minister? Take heed.

I was once a naughtie seruant; and therefore doe intreat all seruants to honour them whose seruants they are, as if they were their fathers, and mothers, reuerencing, obeying, and seruing them faithfully. Blessed are all good seruants: for whether their masters vse them well, or no, God will not faile to power his blessing vpon them. But he wil surely punish naughtie seruants, and naughtie Masters.

Honour all your friends, and well willers for they are, or would be, as your parents, meanes to preserue you. Hate my barbarous propertie, and neuer be vnkind to any that hath beene kind to you, although he be turned from a friend to an enemy.

One vnkindnes, yea many times a false suspicion of vnkindnesse hath made me dishonour my kind friends; But if you will please God, practise the contrarie; let not many vnkindnesse cause you to forget one kindness; but let one kindness put many vnkindnesse quite out of minde.

Reuerence your elders, and all that are in any gift or grace of God better then you:  
for

for they are as fathers and mothers vnto you to doe you some good, at least by example.

God made all people in his owne likeness, and there is none so lowe, but that he maie one way or other do you good, at least  
|| by exercising your patience if he be faultie, or your enemy; much more by praying for you, if you giue him cause so to doe: therefore honour all people, euen your enemies. And let your own conuersation be wise and vertuous, least you doe as I haue done, dishonouring God that made you, your parents that brought you forth and nourished you, your gouernours that haue the ruling of you, your friends that fauour and further you, for you doing euill are a discredit vnto them all: yea, if your behaviour be not good you dishonour all the world, for if you doe respect them as Gods people ought to be respected, you will bee ashamed that anie should see or heare anie euill of you.

|| All Parents and bringers vp of children nurture them while they be young to feare God and honour you, for so they will be framed to honour all others. But if in sonde loue you make your children your fellows, or by ill behaviour caue them to thinke vnreuerently of you, how can they kindly

per-

performe their dutie vnto you.

○ that parents did so loue their children, that their speciall care might be to make them lowely and louely to God, and to all people; O Lord Iesu, I humbly beseech thee to say, Amen.

I am a murderer in heart, in tongue, and in outward works, therefore euerlasting life is not in me, my heart is full of vncharitablenesse, readie to mislike any bodie, to surmise euill of them, and to entertaine furious anger, hellish hatred, and all deadly enmitie: my tongue is a sharpe sword wounding euen my freinds; yea, I am like a soole that blindfoldeth himselfe and hurteth he careth not whom: when I conceaue that any is aduersarie vnto me, I spare no poison but resse-  
mble him bitterly. I haue murdered manie with an euill eie, enuying their prosperitie: I haue stricken and flung at others with a murderous minde, I haue caused quarreling & fighting. I haue caused some to loose the meanes whereby they liued. I haue hindred others from obtaining helps of preserving their life. I haue greedily kept in store, and vainely wasted that, thorough the want whereof many poore haue pined with hun-

D i

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ger and cold. I haue indangered the saluation of others by ill example, living among them as one infected with the plague; yea many finnes like plague sores breaking and running out continually. Al people take warning by me, if you will not be guiltie of murder, shunne all the causes, and occasions thereof. Doe not endure to take any dislike of man, woman, or childe, nor bee too well  
 || conceited of your selfe, for then you shall  
 || be apt to thinke ill of any bodie: O that you knew into how many dangers you put your selfe, when you begin to dislike or despise any bodie: for euen as when your mouth is out of tast you cannot relish any thing be it  
 || neuer so good; so if your minde be ill conceited of another, whatsoener hee saith or doth you condemne it. But you may say, shal I not dislike such as I doe see and heare to be euill? I answer first, you may by sight and  
 || hearing take your tast amisse, as the Phari-  
 || sic did in disliking the Publican; whose heart was better liked of God then the Pharises, that disliked him. Secondly although another be indeede so bad as you see and heare that he is; yet thou must dislike him none otherwise, then for your owne finnes you dislike your selfe. Sorrie you are and much dis-

displeased with your sinnes, if you be a true  
christian; but yet you hate not your selfe, you  
doe not raile vpon your selfe; but louing  
your selfe you hide your faults. So must you  
doe to others, for if you loue them, loue co-  
uereth a multitude of sinnes. But if you hate  
any of Gods people you are a murder:er:  
therefore take heede, follow the counsell of 1. Ioh. 3. 15  
the holy Ghost, whatsoeuer cause is giuen  
you to bee angry, pacifie your selfe, and let Eph. 4. 26. 27.  
not wrath staie long in your heart: least you  
entertaine the Deuill, who will fill you  
with hate and desire of reuenge. If anie do  
hurt you in word or deede, first consider  
well, whether you haue giuen any cause ei-  
ther specially touching that partie, or by a-  
ny misbehaviour; examine your heart be-  
fore the face of God, as he shall iudge your  
soule, and if you find your selfe any way in  
fault, crie God mercie both for your owne  
sinnes, and for his that hath thereupon done  
you harme, for if you had not giuen cause,  
he had not sinned in harming you by word  
or deede.

But if your conscience be cleare, that you  
be hurt by them, to whom you haue giuen  
no cause, then if you haue true patience,  
you are Gods owne child. If a man were by

the Lawes of the Realme condemned to die a greuous death, and might escape with condition that his coate should be beaten, and he take it patiently, it is to be thought that he would be verie glad of the condition, and strue to be patient: you are a sinner, & therefore by the law of God worthy to suffer death in hel fire, where the damned are euer in extreame pangs of death, & yet they neuer die. God of his mercie offereth you pardon through Iesus Christ, vpon condition that you shall patiently suffer the aduersities and iniuries of this world. Therefore looke well to your selfe, and by your patience keepe your soule, least breaking the condition you forfeit your pardou, and so be tormented. Take heede how you iudge of any bodie, for you maie be manie waies deceived; euen in that which you saie, much more in that which you heare, and most of all in that which you surmise.

Matth.  
18.23.  
24.25.  
26.

Doe not wish, no not imagine any euill to happen vpon anie of Gods people; but thinke, and wish well to all, yea to your enemies, praie earnestlie to God for them, Doe not reioyce to see, or heare anie euill of others, but sorrow and greue at it; nor grieue to see or heare, of the prosperitie of others



others, but reioyce at it. Then are you in charitie: els not.

Whatsoever aduersitie happeneth vnto you, humble your selfe to God, and take it patientlie, least you hurt both bodie & soule with worldlie sorrowe, as I haue done. Haue a good conscience towards God, and be in charitie and peace with all people; then nothing can ouercome you.

Be slowe to speake, and when you speake let your speach be gracious, powdred with heauenlie salt, that you maie harme none of Gods people in anie word that you viter. Before you speake, be well aduised what you saie: of whom, and to whom, what you saie: for you must giue an account of euerie idle word. One needlesse word draweth out another, and commonlie causeth much euill communication. Take heede of whom you speake: for you must not call anie bodys name into question, vnlesse it be to some good and charitable purpose. It is an hellish propertie of mine to occasion speach of anie in place where they are likelie to be ill spoken of, wherebie I set them as a marke for others to shoote at.

Take heede to whom you speake: for some are of that qualitie, that you can hard-

lie saie any thing to them but they will pick some euill out of it. Therefore let your words be few, and wisely spoken,

Neuer speak word, to reproach any man, woman, or child. It is naught to reuile our enemy, worse to speake ill of him that neuer did you harme; but an horrible wickednesse to disgrace your friend. Some will saie, Is it not lawfull to call a spade, a spade? I answer you by a notable example. *S. Iude* writeth that Michael the Archangel beeing in strife with the deuill, durst not giue any reproachfull word. Why durst hee not? Surely for displeasing God. If it be displeasing to God, that an holie Angel should speake anie reproach to the deuill, how can we safely quip, taunt, reuile, defame, curse, and banne one another?

A word of reproach is greuous to him of whom it is spoken, maketh others to thinke hardly of him, and maie cause his destruction.

Cursers are murtherers, for if it please God, to suffer their curse to take effect, the partie cursed is murdered by the deuill.

They that sooth & flatter others in ciuill, are murderers: for they thrust them forward into destruction.

Neuer

Neuer practise any deceit to draw another into danger; for God hateth blood thirstie and deceitfull men.

Be not double tongued, to speake faire to ones face, and foule behind his backe.

Make no debate, nor be a tale carrier: for all such are set a worke by the deuill, to cause mischiefe, and murder in the world.

Vse no man, woman, or child vncharitably: be kind to all, and cruell to none. Be carefull to succour the needie, least they perish through want of that which you might doe for them. Goe often to them that are sicke, but goe with a good intent, to good purpose. Sicknesse warneth the sicke to prepare towards heauen. Therefore you must not talke much of earthly matters: for a small touch plucks him downward that is weakely going vp the hill; but helpe him vpward the best that you can with heavenly communication.

Take heede that you giue none euill example in word or deed, for it is like the poisoned infection of the plague, which may go farre, and cause the destruction of manie.

If you would be cleare from all bloodguiltinesse, flee from enmitie, and labour to be in peace, and to make peace.

To be in peace; first and foremost with God: for if there be enmitie betweene God, and you, you take the waie to murder your owne soule; Secondly, if you can possibly with a good conscience haue peace with all people, yea sue, and seeke for it. Because enmitie can hardly bee without much vncharitablenesse. And greuous is the danger thereof; as I find and feele by woefull experience. If your waies please God, as mine did neuer, he will make your enemies to be at peace with you. And then you shal prosperously practise to be a make-peace betweene God & your neighbour, and between neighbour and neighbour, by your godly life, and good counsell: When if you see or heare that any are in enmitie, pittie their case, as if their houses were a fire, and they themselues likely to be burned; pray vnto God for them, that they maie bee rightly agreed; and practise what good meanes you can to quench the fire: but come not too neere it, least you be also fired; meddle not too much with the points in controuersie: for it is a verie dangerous businesse. Keepe your selfe alwaies indifferent, not holding with one, nor with the other: for a partaker cannot be thought to beare

beare an euen hand between them. Remēber well the saying of *Salomon*, It is honour for a man to keepe himselfe out of contention; but fooles will be meddling.

Striue to liue quietly: So shall you escape many troubles, preuent much mischeife, and inioy manie blessings.

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**A** Las! how shall I doe; without holinesse none shall see God; I haue alwaies possessed my bodie in vnholinesse, and dishonour; for euen from my childe-hood I was, and am defiled with fleshly lust, which hath consumed my bodie, and cankred my soule, so that I am before God a most ougly monster, & a detestable loathsome wretch. This hellish fire was first kindled in my heart by seeing lewd behauiour, and hearkening to filthie talke, wherebie I grew to be of so beastly an imagination, that I could hardly see or heare anie thing, but presently I turned it to some meaning of lust. To quench this fire I sometime thought vpon *Origens* remedie, sometime I purposed mariage, but all in vaine: for to this daie I continue inflamed with it, & neuer had the grace to bee freed from it.

O all ye children of men, liue in the feare  
of

of God and beginne betimes to hate this  
foolish and filthy sinne; for if it once take  
possession of your heart, it will haunt you  
like an euill spirit. Therefore doe not endure  
to see, heare, or thinke anie vncleanesse. If  
anie beginne to talke, read, or sing matter  
of beastlinesse, flee out of their companie:  
for it is the deuill that setteth them a worke  
to fire your hearts. Whatsoever lewd bal-  
let, booke, or picture cometh to your hands,  
teare it all to peeces, or burne it to ashes: for  
whosoever made it, the deuill deuised it for  
your destruction. If God doe see that you  
hate all causes of filthinesse, he will loue you  
deerely, and many excellent graces hee will  
give vnto you.

Parents, & governours of children, keep  
them carefully from the delight of this sin.  
It is not good that boyes, and girles should  
lie in bed together, nor plaie in priuate pla-  
ces: for the deuill watcheth his time to work  
his temptation vpon them. It is strange, and  
I should not beleue it, but that I remember  
it since I was a child, how younglings will  
drawe one another to this filthy sinne.

All people, if you desire by the grace of  
God, to be preserved from this fierie filthi-  
nes, in the name of Iesus Christ, settle you  
hearts,



hearts to praie, and to practise for chastitie.

Most holy Lord God, who, in the beginning of this world didst make man and woman, and marrie them together, ordaining that they should with so vndeified hearts increase their kind, as in eating and drinking they nourish their bodie: But euer since Sathan by temptation had drawne them away from thee, thine holy ordinance is broken, for people doe rather give themselves to the delight of beastly lust, then to the desire of blessed increase. Whereupon they pamper, and paint out themselves that they maie follow their filthinesse, and allure one an other thereunto. Moreouer by the procurement of our old enemy the Devill, this world is so full of temptation, that I am continually in danger by seeing, hearing, or some one way or other to be infected by loathsome lust: yea, although they were not such abundance of outward allurements, yet mine owne heart is readie to betraye me to the devill. Therefore I doe humbly beseech thy blessed maiestie, that it may please thee to preserve me from all temptations of lust all the daies of my life. And if it be thy will that I shall marrie, good Lord give vnto me a vertuous wife, that we may christi-  
anly

only liue together, not in the vnſatiabſe luſt of vncleannes, as they that know thee not: but in ſuch godly temperance, that our minds maie be holy, our bodies healthie, our children, if thy pleaſure be to ſend vs any, holie, and able to doe thee ſeruice. Moſt mercifull God graunt this my praier for thy ſonne Ieſus Chriſts ſake, to whom with thee, and the holy Ghoſt be all honour, and glorie henceforth for euermore, Amen.

Now with dailie praier ioyne diligent practiſe. Giue your ſelues to ſome good exerciſe and labour, flie from idleneſſe. Pamper not your bodies with gluttonie, & drunkenneſſe, but uſe verie ſober diet; abhor all brauerie of apparell, be clothed onlie as becommeth a Chriſtian in your degree.

Whatſoeuer it be that mooueth you anie way to the thought, or deſire of luſt, leaue it, and turne from it.

I doe heartily wiſh holines to all people, but beeing a wretched man, I doe ſpeciallie intend my confeſſion vnto men.

All men young or old, I beſeech you giue your heart and minde to holie thoughts, and heauenlie deſires, deſteſt all motions of filthineſſe, which tend to diſpleaſe God, and deſtroie you bodie and ſoule.

Do

Doe not muse of women nor let your eies  
bee delighted in beholding their beautie  
and finenesse : giue no regard to their coie  
behaviour, tripping, and dancing. Take no  
pleasure in hearing their delicate talking,  
sweete singing, and amorous playing: for  
the deuill is readie when you are any waie  
touched with delight of women, presently  
to kindle his fire in your heart. Be not much  
familiar with any woman, specially alone:  
for it will cause danger to you, and suspicion  
to others. If you see a woman to bee verie  
fellowly, iudge her not, for she may be  
good; but be you a stranger vnto her, least  
Satan make you naught. Doe not dallie, iest,  
or plaie with women, least it happen vnto  
you, as to the flie that plaieth about the can-  
dle till shee haue spoiled her flying.

As you must carefullie keepe your selues  
from beeing enflamed with lust, so also you  
ought to take great heede, that you giue  
none occasion to enflame anie of Gods peo-  
ple. O what an hellish part is it to ioyne  
with the deuill in tempting others! A man  
and his wife should not dallie one with an  
other in the sight of any, no nor of their  
owne children, least it moue them to euill  
thoughts. A heathen man among heathen  
peo-

people was put to great disgrace, because  
 hee kissed his wife in the sight of his daughter. This is a notable example for Christians that make no conscience to infect others by word, and deede, apparell, gesture, and euerie waie that can be deuised: you knowe that Christ saith, it were better for a man to be cast into the sea with a milstoue about his necke, then to giue anie occasion to make an other to sinne.

O ye women, I praie you that for Christs sake yee will consider, why God was so displeased with the daughters of Sion, for their fine attire, and wanton behauiour: and also why the holy Ghost doth will Christian women to decke themselues with vertues, and not with costly raiment: Surely it seemeth to mee, that one cause is the great danger of men, who are inticed to lust by the trimnesse of women. And is not an other cause the wasting of Gods goods vpon vaine ornaments? Take heede least God doe one daie call you to a reckoning for euery pennie idlie bestowed, and for euerie man by your meanes tempted. O the modestie of women, what an heauenly preseruatiue and remedie it is against lust.

Young men pray humbly, & feruently to  
 God

God, that you be not stained with lust; and if you find your bodies dangerously subiect thereunto, strive to keep your minds cleane. Rather then yeeld to any vnlawfull act of fleshlinesse, intend your selues to marrie: for marriage is an honourable calling, and holy before God. It is farre better to be married, and verie poore, with honestie: then to be vnmarried, and very rich, with dishonesty. If you meane to marie, praie vnto God that he will giue you grace, well and wisely to gouerne, and mainetaine a married life: praie also that he will match you with a godly wife. And as you praie, so practise by all good meanes to procure the blessing which you praie for. Commending your selfe to the pleasure of God: be well aduised before you make choice of a wife, and when you haue once setled your minde, let nothing cause you to repent, or forsake your choise: I had beene a married man, and freed from the flames of lust, but that I gaue eare to those that disliked the partie, whom I had good cause to like and to loue, notwithstanding whatsoeuer they could saie against her: I was accursed, and therefore vnsteadfast in all good courses.

Being determined to marrie a woman,  
hate

hate the thought of making her your concubine, before she be your lawfull wife: least God in great displeasure doe laie some one plague or another vpon you. O that you knew what a blessednes it is for a man and a  
|| woman to come into the Church before the  
|| face of God, and his Angels, there to be married, beeing both vndefiled.

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**I** Haue beene a theefe many waies; when I was a child, I remember I was giuen to  
|| steale apples, and afterward I purloined di-  
|| uers things, yea monie from my father and mother; I bought things and neuer paid for them; I did steale books and deceiued others by manie shifts: when I was put in trust to buy anie thing for an other, I made them belecue that I paid more for it then indeed I did; and commonly tooke vp much commodities for mine owne vse, & left it vpon their reckoning whom I serued; specially when I was a young scholler in the Vniuersitie, where I did much wrong my good friends.

When I bought any thing I made much adoe to get it better cheape then it was worth; dispraising it, and promising to help the seller to custome. I haue bought things  
for



for halfe the worth, of such as haue wanted money. Contrariwise if I sold a thing, I fasly praised and prized it at more then it was worth, professing that I would not haue parted from it, but for neede of money, or for loue of the buyer. I haue made them pay extremely that were earnest to buy any thing which I had.

If I found any thing, I closely kept it to my selfe; yea, and sometime I found things before they were lost.

Once one found certain monie, who seeing me goe that way, thought it had beene mine, and therefore gaue it me, and I tooke it for mine owne, although I lost none.

I haue taken reward for doing many things, which I did not as I ought to haue done.

I haue not well rewarded many that did for mee; yea, I haue diuers times done euill to them, that did good to mee.

In matter of reckoning, when some haue not remembred so much as I owed to them, I paid them according to their remembrance, and kept the residue to my selfe against my conscience.

I haue taken wages for schooling children, and ministering in the Church, but did

not truly performe my dutie, and therefore  
am a theefe.

I haue beene giuen to gaming, and there-  
in practised deceit, which people doe call  
foule-playe; but before the face of God it is  
very theft.

I haue by faire words, and pleasing pro-  
mises gotten many things of others, for  
which I made no recompence.

I haue set some to worke for me, & haue  
paide them too little for their paines.

I haue beene a broker to helpe one to get  
goods from another; once I was a meanes  
to make a man giue house and land, from his  
kindred to another. In performing which  
worke I wrought with the deuill, & practi-  
sed much deceit.

I haue borrowed things, and either not re-  
stored them at all, or not in so good sort, as  
I receiued them. I haue heartened some to  
trust others, by whom they haue beene de-  
ceiued.

I haue many waies wasted and hurt the  
goods of other folke, carelesly, coueteously,  
and spitefully.

I haue oftentimes beene verie partiall in  
question touching goods betweene partie  
and partie; because I haue beene ill concei-  
red

ted of the one, or well opinioned of the other, or thought to be a gainer by the businesse. I have many wayes counsell'd, aided, and conceild vnrighteousnes.

By all these wayes, and many more, which I cannot remember, I haue bene a theefe, and therefore the huge booke of Gods curses written against theeues, doth *Lach. 5. 1.* take hold vpon me, and will not leaue me till *2. 3. 4.* I be brought to nought.

O ye people of God, for Christs sake be carefull to keepe your selues true, and iust. Doe not so much as get a pinne with an euill conscience: for howsoeuer the Deuill blindeth you, yet one day you shall see, that all naughtie game will haue a naughtie end. Practise no deceit, nor crueltie in buying, selling, chopping, changing, borrowing, lending, gaming, or any way else; for God will surely lay his vengeance vpon all that make any vnjust game, or diminish the good of others.

Make no commoditie by any trade, or practise that hindereth your neighbor, or is against a common good. Doe not take or hold from any, that which in conscience is due vnto them: for goods wrongfully gotten, or kept from the right owner, do con-

nually crie vnto God for iustice against you.

Therefore if you haue by any manner of meanes hurt, hindered, or diminished the good of any, yeeld due recompence vpon true repentance, to the partie wronged, or if he be dead, to his heires; or if hee be dead without heires, or you cannot find the partie to whom restitution is due, giue it to the poore. But if you haue no abilitie to make satisfaction, confesse the wrong to the partie whom you haue wronged, and praie him to forgiue; and at least praie vnto God continually that he will plentifully recompence them, whom you haue iniured, pouring vpon them his blessings in bodie and soule. If you thinke that Christs religion doth not require satisfaction of wrongs, you  
 Luk. 18. 9. are deceived; for Zacheus instructed of Christ, offered that if he had done wrong to any man he would giue to the partie wronged foure times so much, as the damage came to.

Therefore needes must single satisfaction be due, a penny for a penny, and a pound for a pound.

If you aske, whether I follow this lesson or no? I answer; my conscience doth tie mee

vnto

unto it. Therefore some satisfaction I haue made, and some more by the grace of God I will make; and that which I cannot doe thorough want of abilitie, I must craue of God that he will supplie: I doe not speak to honour my selfe; but to glorifie God, who is my iudge, and to benefit you, who are his people. I haue paid twenty shillings at once by way of restitution, to him that could not claime so much as a pennie due; because I had formerly paid him his owne reckoning; who thereupon held himselfe satisfied; but my conscience did testifie that I owed him more.

Some haue iudged me foolish and vaine-glorious, because I appeared to succour some few poore people: I do not iustifie my selfe, for it is God that truly seeth, and iudgeth all things. But my conscience is, that I am bound to giue much, by way of recompence to the poore; because many that I haue wronged are dead, or if they be aliuie, I know not where to find them; and therefore // must follow S. Pauls direction, who saith, let // him that stole, steale no more, but let him Eph. 4.28. rather labour, working with his hands that which is good; that he may haue to impart vnto such as haue need.

All christians ought to put themselves to take any paines, yea such as they were neuer brought vp vnto, rather then to maintaine themselves with the hinderance of others.

Beware of slouthfullnesse, wastfullnesse, and vpthriftinesse; for they will bring you into necessitie; and then you must liue like a drone, if not by wicked shifting, yet by base beggerie. Godly thrift is a great vertue, hauing diligence to prouide things necessarie truely, and righteously, and care to saue and keepe things gotten, yet without filthy nigardnes and ymercifulnes.

Take heede, least thorough your countenance, counsell, or commendation you cause one to suffer losse by another: for if you do, the losse before God shal be required at your hands.

Pro. 19. 9. If the word of God be true, as without doubt it is, that a false witnesse shall not be unpunished, and he that speaketh lies shall perish; then am I in a fearefull case, for I haue made many lies, and borne much false witnesse, I haue signified many things, otherwise then I thought of them. I take much delight in telling strange reports, and such as are either altogether vnttrue, or peiced vp with lies, or at least verie vncertaine;



taine, and not like to be true. Also I loue lies, and when I heare them, I vphold them, sometime for my owne aduantage, sometime to please other, and sometime to hurt them that I loue not. Hereby it plainly appeareth whose child I am: for God is the father of truth, and the Deuill father of lying.

For Gods sake therefore all people I beseech you hate lying, doe not signifie, or maintaine any word that is vntrue, although you might much benefit your selfe by it: vnlesse in verie conscience you be perswaded and haue good reason to mooue you that such a thing is true, vtter it not. Be no common reporter of newes, nor much giuen to talke; for such people doe vtter many lies. In bearing witness be well aduised what you say, & with what intent: for you may be a false witness many waies, and sometime not perceiue it your selfe. False witness is a lie in matter or in meaning. The matter testified is false altogether, or in some part. A testimonie altogether false is that, wherein there is no word true, as they which witnessed against Naboth; that he had spoken against God, and the king; whereas hee had not spoken any thing against God, or the King.

1. Kin. 21.  
11-13.

is put to, or put out, or some word altered.

Of putting to, we haue an example in the Iewes, who accused Christ to Pilate the Emperors deputie, that he did forbid men to paie tribute to the Emperour, saying, that he was Christ a King. It is true that he said he was Christ a King; but false that he forbade men to paie tribute to the Emperour: for he willed people to paie, yes, and paid for himselfe.

Luk. 13.  
1. 2.  
Mat. 22. 21.  
Mat. 17. 24.  
25, 26, 27.

Of leauing out, we haue an example in the deuill; who, to perswade Christ to throwe himselfe downe from the top of the temple, told him that it is written in the word of God, the Angels of God had a charge giuen them to keepe Christ from hurting himselfe. Here the deuill left out these words, In all thy waies; which he could not speake, because he intended that Christ should not take the way to goe downe by staires; but tempt God in falling from the toppe.

Mat. 4. 6.  
Psal. 91. 2.

Of altering some word we haue an example in the two false witnesses, that accused Christ, saying; this man said I can destroy the temple of God, and build it in three daies: Whereas Christ saide, Destroy ye this temple, & I will build it in three daies. You maie testifie of an other that which hee

Mat. 26. 61.  
Ioh. 2. 19.

he hath saide or done, and yet mistake his meaning. So when Christ saide, Destroy ye <sup>Ioh. 2. 19.</sup> this temple; he meant his bodie, but his aduersaries tooke it, that he meant the temple that was built of lime and stone.

When David fled from the court of king Saul, and came to Abimelec the Preist; hee <sup>1 Sam. 20. and 21. and 22.</sup> knowing none otherwise but that he was still in the kings fauour, gaue him intertainment: and was therefore falsely accused of one Doeg, to haue conspired with David against the king; who thereupon put him to death and all his kintred.

It is a grieuous thing to consider, how both words and deeds are commonly mistaken, to the great wrong of many people, yea that which is most grieuous, when a thing cannot in it selfe be mistaken we presume to find out some bad cause that mooued the partie to say it, or doe it.

When the Apostles by inspiration of <sup>Act. 2. 13.</sup> the holy Ghost spake in strange languages good matter, some said they were drunke. When Christ cast out deuills; some said he was a coniurer, and wrought with the deuill. Job living an vpright life, the deuill accused him in his heart he was a dissembler; <sup>Iob. 1. 9. 10. 11.</sup> and would serue God no longer then God  
fed

fed him with gifts; and when he was proo-  
 Iob 24. ued a lier in that, yet he vrged, that if Iob  
 were bodily punished with diseases hee  
 would shew himsef selfe fals-hearted to God  
 which also prooued a false witnes.

Among all the apprentices that the deuill  
 hath in the trade of false witnessing and ly-  
 ing, none goe beyond them that will accuse  
 men for well doing; as they that accused  
 Daniel for saying his prayers, alledging that  
 therein he shewed an ill mind to the king.

You may testifie against a man that which  
 is true, and yet before the face of God, be  
 within compasse of false witnessse; as he that  
 accused Moses of killing an Egyptian, gaue  
 true testimonie; for Moses did so in dedde;  
 Exod 21. therefore the accuser spake the truth; but  
 not truly; that is, not in zeale to the truth;  
 but in malice to Moses, who told him of his  
 fault.

To keep your selfe cleare from lying and  
 false witnessing, you must first feare God: for  
 he is a most righteous iudge, and will exa-  
 mine whatsoeuer you say of any bodie.

Secondly, you must loue the party of who  
 you speake; for it is verie true, that euill will  
 cannot speake well, but one way or an other  
 it will outrunne your conscience. Therefore

if your heart be out of charitie with any, re-  
fraine your selfe from meddling with them;  
because the wrath of man worketh not the Eph. 3. 10  
righteousnes of God.

Thirdly, whatsoever you see or heare of  
others, either meddle not with it according  
to S. Pauls lesson, Strive to be quiet, and do  
your businesse: or if it so concerne you, that Thess. 4. 11.  
you must needs thinke and speake of it,  
take good heede that you doe not mistake a-  
ny part of it; for mistaking breedeth lies, &  
it is a sinne to belie the deuill; many things  
are so said and so done, that they may be ta-  
ken well or ill, yea what can be said or done,  
but some one or other will turne it to an euil  
meaning, like vnto the spider that out of  
the best flowers will sucke some poison.  
But be you of the minde to take euery thing  
the best way, knowing that is the Deuills  
propiertie to make the worst of euery thing.

You may be deceiued in that which you  
haue vpon your owne knowledge, because  
you cannot see the heart and meaning of the  
partie, much more in that which you haue  
by here-say: for reports are commonly very  
faultie, and seldome hold truth in euery  
point; wherefore Almighty God to shewe  
vs an example what we ought to doe, when  
the

Gen. 18;  
31-32.

the crie of the finnes of Sodome came vp to  
 || heauen, came downe to see whether it were  
 true or not, before he would seeme to be-  
 leue it, wherby you learne to be slow of be-  
 leefe in hearing euill of others.

But if you be well assured, that an other  
 hath said or done wrongfully, the wrong is  
 either to you, or to others. If any haue  
 Mat. 18. 15. wronged you, you must by the coumaunde-  
 ment of our Master Iesus Christ, first tell the  
 16. partie of his fault secretly and charitably; if  
 he so amend, you are satisfied. If he regard  
 not your talke, you must take one or two  
 with you, and tell him of his fault againe in  
 charitable manner: and then if hee amend,  
 you must rest contented: but if he continue  
 || in his fault, you must complaine to such as  
 || haue authoritie to iudge between you.

If one wrong another, and you be priuie  
 to it, and sure of it, you must be carefull that  
 you wrong neither of them; because they are  
 both your neighbours, and brethren: ther-  
 fore first desire the partie that doth the  
 wrong to right it, which if he will not doe,  
 you must discover it, least before God you  
 be a partaker in the wrong doing.

18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. I was



**I** Was neuer content with that which God gaue mee, but continually disliked my state; murmuring, and casting out complaints, enuying the prosperitie of others, iudging them not so worthie of it as my selfe: yea, wishing in my heart that I had their goods. Being promised a liuing, which I could not haue till the death of him that had it, and hath it, I often desired to heare of his death. Wherefore by the iust iudgement of God, he is likely to heare of my death. When I haue heard that such, and such were in possibility of preferment, or had obtained it, I fretted and fumed at it, because I would haue had it my selfe.

When I saw a man haue a wife of good condition, I could finde in my heart to wish him dead and my selfe married to his wife. And when one married a wife, whom I liked, I stomaked it much, because I had her not. I haue wished a good seruant from one to another.

Thus, and many other waies I haue coveted my neighbours goods, both to my selfe and to others, because I had not faith & charitie.

O all Christian people, hate this hellish  
ecue.

couetousnes, the roote of all euill. Be highly content with that which God giueth you, and you get by good meanes: for that which you get by ill meanes God giueth not, but by the sufferance of God, the denill helpeth you to it.

Therefore with goods well gotten quiet your minde, and be very thankfull to God.

¶ Couet not to be rich, for when a man is overloADED he can hardly traueℓ: and you are trauailours passing thorough this world into heauen. But if you foreflowe the time till heauen gate be shut against you, what will all this worlds good auaille you? your bodie must to the graue, your soule to hell, & your goods whereupon you haue bestowed all your time, study, and labour, must remaine to whom you know not. Therefore haue a measure in your worldly cares, and as your deere Lord and Sauour willetℓ you, giue your minds to grow rich towards God, laying vp treasure in heauen, where it shall be safely kept till you come, and there you shal inioy the same for euer.

Mat. 6.  
19-20

Desire rather to make sure vnto your selues the saluation of your soules, then the goods of the bodie: for looke what you desire most, you will most intend. Of the two,

it

it were better to neglect the bodie, then the soule; because he that seeketh to assure vnto himselfe the good of his soule, shall haue the good of his bodie into the bargaine. // Mat. 6. 33.

If this were setled in the hearts of people, they would not couet so vnmeasurably. This vnmeasurable couetousnesse doth shew that the heart is not right set towards God: for if it were turned to him, it would be thoroughly sufficed with his grace, whether you had much or little of worldly goods: Like as the needle in a diall will neuer be quiet vntill it be set right to the North starre, and then it will rest.

It cannot be, but that a couetous man is a breaker of this commandement, because his heart is in the hand of the Deuill, and he turneth it whether he will.

But many will say, such, and such haue too much, & I haue too little; I answer, how know you they haue too much, and you too little. Because they haue enough, and spare, but we want that which is necessarie; yea, but yet you liue. We liue indeede, but not so well, as they that haue more. Ah, you doe not fare so well, nor goe so gaie, nor please your eies with the sight of worldly wealth; If it bee the felicitie of this world that

that you looke for; take heede least you be  
 one of them to whome Christ saith, Wo be  
 Luk. 6. 24. vnto you rich, because you haue receiued  
 || your comfort: that is, you haue that which  
 you sought after. Yes, but you will say, we  
 haue it not. I answer; God loueth you so  
 much the better. But you will say, why doth  
 he not giue vnto me as well as to others? A  
 || good child resteth content with that, which  
 his Father giueth him. But if that reason wil  
 || not serue, why doth parents keep kniues fro  
 || little children? least they should hurt their  
 bodies: so God keepeth worldly goods  
 from you, least you should by the ill. vsing  
 of them harme your owne soules. Doe you  
 thinke that the poore begger Lazarus doth  
 || now grieve at the miserie wherein hee was,  
 when he lay at the rich mans gate full of  
 sores, and readie to starue through want of  
 foode? No verily: he reioiceth and praiseth  
 God for his pouertie: and for his patience,  
 wherewith he endured the good pleasure of  
 God; knowing that if he had contrariwise  
 beene rich, he might haue thereby lost his  
 saluation, as Diues did. It is a greater mat-  
 ter to vse riches well, then most people ima-  
 gine. Els wolud not our Saviour Christ haue  
 said, as he did say; That it is easier for a ca-  
 melle

meell to goe through the eie of a needle, then for a rich man to enter into the kingdome of heauen. And yet least they to whom God giueth riches should be discomforted, hee told his Disciples, that God is able to saue the rich. Whereby you may see, that to be rich and to be saued, requireth a most mightie grace of God: For it were a great miracle to make a camell to goe thorough a needels eye.

All this I say to the ende that you should not couet more then you may with a safe conscience, your soule being first prouided for, procure vnto your selfe.

But some say, I could be contented with a little, were it not for my children; I must needs confesse that it is a godly care to provide for your children: but let it be without couetousnesse. Let not your children be either brought vp, or settled in the world with goods vnconscionably gotten from others. It is better for them to be poorely brought vp, and to haue but little left them. Haue you not seene many whose freinds haue left them much goods, fallen into more follie, then they that had little or nothing left the? But if you say, some fewe get all into their hands, and then deale vnmercifully with vs.

Doe you beleue in God? Yea; Then you must throughly perswade your selfe, that he is your father, and in his fatherly care provideth that for you, which he well knoweth will doe you most good: notwithstanding all the coueteousnesse, and crueltie of this world, yet God if it please him, could giue you plentie; and because he doth not, it appeareth that he purposeth to punish you. Will you therefore be out of patience, knowing that whom God loueth, he correcteth: Surely I had rather be a patient poore man, and Gods child, then a cruell rich man, and Gods rod; for commonly the child is receiued into fauour, and the rod is cast into the fire.

Howsoever the world goe, be patient, & submit your selfe to the pleasure of God. Doe not enuie, nor condemne those that are any way in more prosperitie then you. For if you doe so, ye are not in charitie, and if you be not in charitie, Christ is not in you, but the deuill. Therefore strive by your patience to possesse your owne soule, and by the holy Ghost, contrary to the nature of flesh and blood, be exceeding glad, that you may be one of Christs company, although in the lowest degree that may be, yea, the verie foot; reioycing at the prosperitie of



any other, and sorrowing in their aduersity,  
as if it were your owne. This if you can doe;  
you are a Christian indeede; and although  
you be in lowe degree vpon earth, yet your  
Lord and father will highly aduance you in  
the glory of heauen. Remember what Saint  
*James* saith, Let a brother of low degree re- *Iam. 2. 5.*  
ioice in his aduancement.

O that I were a brother of that heavenly  
cōpany; and my name written in the booke  
of life, although it were with condition to  
suffer all possible miserie in this world. If  
you say I giue you such counsel, as I could  
nener take my selfe; I confesse it, but you  
would not be in my case, if you knew it as  
I do, although you might haue all the goods  
of the earth: for death & hell haue taken sure  
hold vpon me, and I am so hardened in sinne //  
through long custome in wickednes & delay //  
of repentance, that my soule is readie to de- //  
spaire of Gods mercie. Therefore while time  
serueth, and while grace is offered vnto you,  
make sure worke: Striue by obeying the wil  
of God to enter in at the straight gate; for  
Christ saith, manie will seeke to enter, and  
shall not be able; because they seeke not till *Luk. 13. 24.*  
it be too late. This is my state, and therefore *24. 25.*  
I perish.

All people young and old, praie daily & deuoutly to God, that it will please him through Iesus Christ to giue you the graces of faith, hope and charitie, that you may cleaue fast vnto him with full purpose of heart and being sufficed with that which he vouchsafeth to giue you, put him in trust with soule and bodie, assuring your selues that he will not faile you nor forsake you, & if his pleasure be to trie your faith and trust by crosses and aduersities, reioyce therein, for his mind is to crown you therefore in the world to come: Loue all Christians as your owne selfe, yea loue your verie enemies, pray for them, and practise in word and deed to be kind vnto them.

By these graces you shall performe the kingly law of libertie, and so be King vnto Gods, ruling & ragning over your thoughts & affections according to his pleasure, being set at libertie from the law of sinne, and bondage of the deuil. Almighty God for Iesus Christs sake fulfill you all with the holy Ghost, Amen, Amen.

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**N**ow I beseech all that giue your mind to booke learning patiently to reade or heare this last part of my confession intended

tended to your good.

When I went first to schoole, I was ful of all vngraciousnes, and misbehaued my selfe to God, to my Parents, and to all people; which cursed qualities poisoned whatsoeuer learning I could get.

All children that go to schoole, feare God, and praie vnro him heartily that hee will giue you the grace to stand in awe of his almightie maiestie, and to be afraid of displeasing him: for the feare of God is the beginning of wisdom. All learning without the feare of God, is as a sword in the hand of a madde man, like to doe much mischeife and no good. Hate all naughtie conditions, and behaue your selues lowely, and gently to euerie man, woman, and child. Praie often to God, and say, O Almighty God, the giuer of all good learning and true wisdom, I sinfull wretch doe humble beseech thee, that for thine onely sonne Iesus Christs sake, thou wilt send thine holy ghost into mine heart, that I may be cleansed from sinne, and get so much learning and knowledge, as may best fit me to bee thy faithfull seruant in that state of life, whereunto it shal please thee to call me, Amen.

Vse commonly to praise God in some

such manner as this. O most bountifull Lord God, I doe humbly and heartily thank thee because thou hast caused my friends to set me to schoole. Good Lord I beseech thee so to continue, & blesse me in learning, that I may learne to doe my dutie to thee and to all thy people, in what degree soeuer it shall please thee to place me; through Iesus Christ thine onely Sonne, who with thee and the holy Ghost, three persons and one God, be honoured and praised in heart, word, and deed, for euer and euer. Amen.

Follow your schooling diligently, and if it please God to giue you the gift to learne, be glad, and giue him thanks therefore, but be not proud of it; for if prid enter into your heart, it will puffe you vp like a bladder, & although you prooue maruailously learned, yet in the end you shalbe nothing but wind. All schollers take heed of pride; for it will make you like the deuill, and hatefull before God.

When you are allowed to play, then play: for it is healthfull to stirre your bodies: practise no base, and lewd pastime, but exercise your selues in some honest sport, which may bring you into strength and abilitie.

At no time let anie bad or beastly word  
come

come out of your mouth. Delight not in vain talke, mocking, or scorning; for all such things are very displeasing vnto God.

I went to the Vniuersitie very rawe: for I had few grounds of Grammer, and none of grace. Therefore I spent much time in getting little learning; but all manner of vice in me grew vp and abounded. I was vaine minded, proud hearted, busiheaded, & full of a bitter, peeuish, contentious spirit. Beeing poore I found great friendship, and had good allowance of many; but I was singularly negligent, and vnthankfull vnto them. My studie was to make great shew of a little learning, and therefore I sought after fine choise words. When I disputed with any, I was desirous to dismaie them with reproaches, in stead of reasons; and to that ende I had a written phrase-booke stuffed with taunting and biting speeches.

All schollers that goe to any Vniuersitie, take warning by me. Be carefull to come thither well grounded in learning, and vertue. Giue your selues to bee sober, humble, quiet, milde, and peaceable. Be diligent in your businesse, dutifull to all people, and verie thankfull to your friends. These vertues will make you gracious in the sight of

God, Angels, and men. Be more carefull to get sound learning for good vse, then to stand vpon the shew of knowledge; for it is a vainglorious follie. Hunt not after curious minion rearms, whereof commeth no good; but speak and write plaine ordinarie words: || for they that would seeme to be word-wisc, are of graue and learned men accounted vn- wise.

Pride and enuie are properties of the de- || uill, and of all other sinnes most ready to waite vpon schollers; Therefore take great heede of them: If you be proud, you are Lucifer, high in your owne conceit, and therefore shall be brought low euen downe into hell. If you enuie the learning, estimation, and prosperitie of others, you are Satan, an enemy to the gifts of Gods grace.

Doe neuer dispraise any, or quippe any in your orations, and speeches: for it sheweth bitternesse, which is very bad in a scholler. When you argue, or dispute publikely, or priuately, feare God, and shunne snarling, reproaching, and all furious behauiour. || Let your reasoning bee as in the hearing and seeing of God, and Angels, calme, || amiable, sweete, and sober. Whensoever you prepare any oration, disputation, or exercise



cise of learning, first, humble your selfe before God, crauing his mercie and grace; that you may so performe it, as best becommeth a Christian scholler; thereby to be fitted for the seruice of Iesus Christ in the Church, or common wealth.

If any sinne raigne in you, strive by all meanes to subdue it, for where sinne rag-  
neth, there the Deuill dwelleth, and the end  
of that man will be naught.

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**W**Hen I had gotten a shadowe, and  
out-side of learning, I left the Vni-  
uersitie, and tooke vpon me to be Schoole-  
master, God forgive me; I was a bad one: for  
how could I frame children to godly lear-  
ning, being vngodly, and ill learned?

I vndertooke to teach more then I had  
learned my selfe, I was new-fangled, and  
negligent in teaching; and yet tired, and dul-  
led my schollers by keeping them too long  
at their bookes, and by fierce correction,  
and cruell beating of them.

O ye Schoolemasters, I pray you for the  
reuerence of God, be well aduised: The  
schooling of children is the nurserie of //  
christians; therefore you ought to be learned  
and

& vertuous, that you may traine your schollers to be the disciples of Christ.

The deuill will practise to make you his vnder-schoolemasters, that you may fit your schollers to be his seruants,

To preuent this danger, you cannot be too carefull of your behauour euerie way.

Take no more vpon you, then you know your selfe able, by the grace of God, to performe: follow the common way of teaching commanded by authoritie.

It is to be wished that the Grammar for the Latine tongue, were one whole booke, the rules in English, the examples in Latin.

Teach your schollers their lessons verie leisurely, and plainly, heare them their lessons mildly, and patiently, correct them for their faults mercifully and sparingly. What man fearing God, can find in his heart to play the tyrant among Gods tender children, reuiling, buffeting, striking, scourging, and terrifying them with thundering speeches, as if they were dogges, yea limmes of the Deuill: no man can with a safe conscience so cursedly vse a beast, as I in word & deede haue vsed my schollers, I praie God forgiue me, and graunt that no schoolemaster offend in that point.

Thinke

Think with your selues how hatefull such rigorous vsage is to God, and his holy An-  
gels, who haue the charge of children. ||

Frame your schollers by all meanes to feare God, and to please him, and then assure your selues that ouer and aboue whatsoeuer their fathers and friends giue vnto you, hee || will giue you a rich reward.

It is not good to hold children too hard, or too long at their bookes: for their wits || are tender, and therefore ought to be gently || vsed, and often refreshed. Our Lord Iesus Christ blesse all schoolemasters, that they may know, and do their duties to the continuall increase of right Christian learning: Amen.

**I** Presumed with all mine abominable vices to enter into the holy ministerie, and haue beene a professed Minister of Christ; that is, a soule-keeper, and a soule-feeder al-  
most twelue yeares: Iesu Christ forgiue me, ||  
Iooke vpon me to preach, neither vnder-  
standing the word of God, nor endued with ||  
the power of godlines. Therefore I haue in-  
dangered the saluation of many people, euen  
as an ignorant and vn honest Physician doth ||  
hazard the bodily life of them that take ||  
phy-

A. 605  
A° 1597

phyficke by his appointment.

Although water in the spring head be pure and wholesome, yet if it be caried from thence in an vncleane and poisoned vessell, who can drinke it without daunger? The word of God is in it selfe most pure and wholesome; but my preaching hath defiled it with ignorance, and with the wicked infection of pride, enuy, wrath, couetousnes, and all sinnes; euery vice vpon occasion putting it selfe into my sermons. Moreouer if I preached any thing according to the word of God, I vtterly vnpreached and denied it in my life and conuersation. Alas how many soules may iustly challenge mee before the face of Iesus Christ, for giuing cause of their damnation: I cannot say vpon my conscience, that in all this time, wherein I haue taken vpon me to bee a Minister, I haue done my dutie, so much as to the sauing of one soule. A true Minister of Christ should bee a meanes to turne euill from his sheepe, and to procure all blessings vnto them. But I contrarily haue beene a meanes to turne all blessings from them, and to bring miserie vpon them. It had bin better for me to haue gotten my living by begging from doore to doore; yea, lesse had bin my

my sinne, if I had liued by stealing and robbing: for he that is a Minister and doth not discharge his dutie, is a theefe and a robber in the highest degree? because he robbeth // God of his people, and robbeth people of // their saluation. How is it possible for me to escape the vengeance of hell fire?

All you that purpose to be Ministers in the Church, for Christs sake, take warning by me. Before you enter into the Ministerie examine your heart according to your conscience in the sight of God; what moueth you to be a Minister? and what you principally desire and intend? for looke what your minde, that you wil follow, and to compassse the same, neglect all other things. Therefore if you perceiue that your mind is chiefly set vpon wordly gaine, or glory, take no soules to keepe: for you will let them sink or swim: and notwithstanding what shew soeuer you make they shall be forily respected, and many waies vnfitted. But if you doe chiefly set aime at the glory of Christ in the saluation of Christians, you are the blessed of the Lord: God increase the number of you; for you will not sticke to loose any worldly commodity, yea your owne life, rather then hazard the losse of one soule. Enter therefore in the name  
of

of Iesus Christ. But before you take a charge of soules vpon you, giue all diligence that you my haue a good vnderstanding in the word of God, and that the power of godlines may be in your life & conuersation: for if the blind lead the blind, they fall both into the ditch: and he is gracelesse, that hauing sight doth lead the blind out of the way: because the blind will follow their leader. The peoples eies are neuer well opened vntill the light of their Minister doe so shine before them, that they may see his good works and glorifie God in following his example. Ohappie is that Minister that euer he was borne, who before he vndertaketh a charge of soules, hath the grace to ouercome the temptations of Satan, as Christ did.

Mat. 4

Being made a Minister, and hauing a charge of soules, beare alwaies in mind, that you must bee answerable to Christ for euery one of them. So that whatsoeuer a Minister might possibly doe to saue them, you shall deerelie abide it, if you performe it not. This Col. 3. 23. moued S. Paul to warne euery one & teach euerie one in all wisdom, that he might present euerie one perfect in Christ Iesus.

Therefore you knowing the terribleness of the Lord, must approoue your selfe vnto God,



God, and to every conscience of man, woman, and child in the sight of God, carefully and discretely waiting vpon your charge, that you may giue to euery one their portion of meate in due time. You must truely teach Gods people the way of saluation out of his word. Therefore in vnderstanding & expounding the holy Bible, follow the consent of auncient and learned writers, & those especially who are reported to haue liued an holy life; for God in all ages doth most respect them that feare him, and they haue most certen knowledge of his will. Others although they seeme exceeding learned, yet they are full of errours, because the spirit of deceit hath power in them. Therefore take heed.

Desire not to be singular, nor to differ from others: for it is a signe of a naughtie spirit, which hath caused much euill in the world from the beginning. Teach people that which doth necessarily concerne their saluation; for it is a temptation of the deuil to busie folkes mindes with by-matter, that they may neglect the maine work of sauing their soules. A minister ought diligently to take particular knowledge of his charge: who be yong in vnderstanding; who be ripe  
in

in discretion; who be sicke in sinne, & who  
 be found in soule, that he may accordingly  
 || diet them. Much preaching and teaching  
 || doe not take that good effect which it  
 || might, if peoples vnderstanding were ripe-  
 ned to heare it. There is a certaine teaching  
 called the A, b, c, of Gods word; because e-  
 uen as a scholler must learne to know let-  
 ters, and to spell them together before hee  
 can read; so must a christian first learne the  
 Hebr. 2. || ground worke of religion, before hee can  
 || wel proceede in the vnderstanding and pra-  
 ctise of Gods word. I haue found elderly  
 people, that seemed to be much delighted in  
 || hearing the word of God preached, yet not  
 || withstanding strangely ignorant in the foun-  
 dation of faith. As for example, they did be-  
 || lieue the Sonne of God, and yet did not  
 || thinke that he was in time before the virgins  
 Marie. How is it possible, that people should  
 be ignorant of such points, commonly pre-  
 ched and printed? Because they are not in-  
 structed orderly, pithily, and plainly: order-  
 ly, as children are taught to read: pithily, for  
 || many words and toilesome circumstances  
 || doe bring an ignorant hearer into a wood,  
 wher he looseth himself: plainly, for terms  
 of art, and fine eloquence are not suitable to  
 the

the gospel of Christ; because in darkening the vnderstanding of some, and tickling the eares of others, they hinder the working of the matter. Fie vpon all vainglorious shews; for the kingdom of God is not in word, but in power. 1. Cor. 5. 40

If you doe not so teach the will of God, that the verie ignorant may well vnderstand it, and keepe it in remembrance, what answer can you make to Iesus Christ, when he calleth you to a reckoning.

Although a scholler be taught to know his letters, yet many times hee is not well instructed to spell them together: So the foundation points of religion may bee taught, and yet not well put together: for example, Christians are iustified by faith in Iesus Christ, without the works of the law. Rom. 3. 28  
This is one point. Christ will iudge all people according to their works, answerable to the practise of their liues. Mat. 16. 27.  
1. Cor. 5. 20. This is an other point. Now vnles these two points be rightly ioyned together, the denil will make some vterly neglect works, and other altogether to presume vpon their own deserts.

Iustifying faith is the gift of God, & bringeth forth good works, whereby true christians are iustified at the day of iudgement.

The capacitie of people is like vnto a  
 || small bottle with a narrow mouth, if you  
 || powre in wine hastily, you shall spill much  
 || beside, and if you doe exceed their measure  
 they will runne ouer: no worke or imploy-  
 ment in all the world doth require more  
 carefull diligence, then the office of a mini-  
 ster.

Although you teach and preach very  
 much, and in plaine words, yet your sheepe  
 || wil specially regard your practise of life,  
 || because their nature is to be lead; rather  
 then to be driuen.

|| I would I had preached lesse in words, &  
 || more in workes. Your conuersation must  
 be euery waie square to your profession; for  
 you cannot so much as speak a word in iest.  
 but it shall be heeded and considered. Yea,  
 if there be any ill word spoken in your hea-  
 || ring, people wil marke how you take it. Be-  
 leeu me vpon mine experience; if there be  
 || gappes in your conuersation your sheep  
 || wil therby runne out from Christ; yea they  
 will boldly make gappes themselues presu-  
 || ming that they may with as little danger  
 || sinne in one kind as you in an other.

When I as a Curate entred into a charge  
 of soules, the people at the first had such a

reue-

reuerent opinion of me, by reason of mine earnest plainnes in preaching; that they were verie carefull least I should see any fault in their behanour; but afterward when they perceiued that the practise of my life was not according to my preaching, they grew in a manner carelesse what they said or what they did: whereas if I had not lost that first reputation, I thinke in my conscience, that many, yea most of them, would haue amended their waies.

A minister ought to be graue and mild: Grauitie without mildnes is furlinesse, and mildnes without grauitie is lightnes. To-  
fond, iesting, & scoffing, behauiour doth not become a Minister, for he is the messenger of God, and waightie is his message.

It is a true saying, that too much familiaritie breeds contempt; and so I haue alwaies found it. Therefore vse to retire your selfe, and be no common companie keeper: for howsoeuer you may preferue your personal reputation, yet the power of your office which is much grounded vpon a reuerent estimation, will be by company keeping many waies diminished. The appearance of any vice in a Minister doth disable his ministerie; specially pride, and conetousnes.

It were to bee wished that ministers would in their apparell, and gesture vse decencie, shunning all vanitie and brauerie; whereby the humblenes and meeknes of Iesus Christ might be seene in them.

You that teach others to be content with that which they haue, ought to shewe your selues free from filthie couetousnes.

Keepe alwaies within compasse of your maintenance, that you may be before hand; else you shall runne into many inconueniencies: for first you shall by want be forced to loose your libertie; for, as *Salomon* saith, the borrower is seruant to the lender. Then much more is the receiuer seruant to the giuer. An heathen man said truely, Hee that taketh a gift, looseth his libertie. Who hath more cause to keepe himselfe free then a Minister? for if he be ingaged to any, the deuill wil tempt him to sooth them in their sinnes, or at least to be tongue-tied, and not to reprove them for their faults. Alas! in what wretched state are many Curates? for they are driven to seek their commodities where they can finde them.

An other inconuenience in a hinderly minister is, that he cannot be beneficiall to the poore: which is a very speciall point in a minister:



nister: for how can it appeare that he is zealous to feede mens soules, that hath no care to comfort their bodies? Therefore Christ and his Apostles were verie diligent to provide for the poore. An auncient writer testified to an heathen Romane Emperour, that among Christians the minister is a provider for all needie people.

Justin Martyr.

Although any other Minister seeme faultie and haue an ill report, yet do not endure to speake or heare any euill of him; for so you should verie much offend, and encourage to be distasted with the ministry.

Doe not enuie nor despise any Minister whomsoever, nor meddle with any mans charge but your owne.

Suffer much wrong rather then enter into strife. Bee no party nor partaker in any contention.

If you bee assured that any one doth amisse in your parish, tell him his fault secretly, and very kindly, beseeching him in Christs behalfe to turne vnto God. Whosoever fall out, doe not you appeare to be aduersarie to any one, nor to vphold the partie against him. It will hinder your ministry, & peraduenture put you into more trouble then you can imagine. Contention and partaking

I tooke vpon me to finde fault rigorously with many; yea, & with great men our of my charge; to my great shame

reking hath tormented me verie grievously,  
 for I met with those that ouermatched mee,  
 and laid heauie accusations vpon me. God  
 forgiue me and them, and God giue you  
 the heauenly blessing of quietnesse. Hate all  
 iarring, and snarling, for they are dogged  
 properties: as also fawning, and flatterie;  
 || He is a right dog, that will one while snarle,  
 || and another while fawne, as I haue foolishly  
 done.

Be a man of wisdom and few words. Be  
 slow to speak, and short and sweet, in spea-  
 king. A man full of words is full of manie  
 offences. Last of all, I commend vnto you  
 a notable sentence which the holie Ghost  
 sent to a Minister.

2-Tim-24. No man that is a Warriour entangleth  
 || himselfe with worldly businesse, that he  
 || may please him, who hath chosen him to be  
 a souldier.

I doe humble beseech the blessed God,  
 euen vpon my knees, that hee wil for Iesus  
 Christs sake, giue vnto al ministers the grace  
 to perceiue and performe the true meaning  
 of that sentence.

Amen, Amen.

